Spiritual Guidance.

BY V. M. REICHARD.

In Acts. 8, we read: "And the Spirit said to Philip" &c. From a careful consideration of the story, I think we must all come to the same conclusion, viz., Philip had supernatural guidance. It was by no process of reasoning of his own that he went and joined himself to this important personage. Now the question which I submit is; If Philip received such guidance why may not we? Can we or can we not? If we can why don't we? If not, why not? I shall consider the last first. I consider that we undoubtedly may receive such guidance. The office of the third person in the Trinity is, according to Christ's own words, to "guide us into the way of all truth." If this only applied to Christ's immediate Disciples, then the ordinances &c. only applied to them, and logically only those could now claim any authority for worshiping Christ who, might be able to trace a clear line of Apostolic succession.

The only other logical position which I can see for us is to say that Christ's words were applicable to all men in all times equally as much as to his immediate Apostles. If this be wrong either in premise or deduction, I should like very much to be set straight. There are only the two positions that I can see; either to say that we occupy the same relative position to Christ as did his disciples, or that we must get our religious canons from a source which can at least claim Apostolic succession.

If this be accepted as proven, it opens up a wide field for thought. If we are in the same relation to our Master as was His immediate disciples, we should have the same immunities and benefits. We should out of our lives be able to write such things as we find narrated in the *Acts* of the *Apostles*. The position which says all this has passed away, was only needed to form a Gospel, and we now are only to be guided by the New Testament Scripture as we find it, is much the most cormfortable, I will admit. But really I cannot see that it is logical, and it is most certainly not the position to which the Lord has brought us after a very considerable amount of prayerful consideration. I believe we are every day living far—far below our privileges. I believe there are heights and depths of God's love of which we have never dreamed. I cannot see why, if it be God's will, and we are His true devoted children, we should not pass through foes and dangers unharmed as did Peter when the angel of the Lord led him out of prison; or why, when clouds are black and there seems no escape from the chains which canker into the flesh. We may not be able, like Paul and Silas, to sing praises until our "dungeons shake and our chains fly off." This may not be the correct position, but if it is not, why not? If any brother thinks this wrong, I would ask a simple favor of him. Will he please go to himself when he has some time at his disposal and get down on his knees and ask God which is right, and which is wrong. You remember the high priest said, "Can these things be!" Try this plan my doubting brother, and don't stop praying until you get an answer. If you pray right, you will get your answer and I can make a pretty straight guess as to what it will be. If you agree with me that it is our privilege to have such guidance, why do we not have it at all times? Why are we in doubt so often as to what to do? Christ says, "I will not leave you comfortless."

It strikes me that the great reason we don't have this Spiritual guidance more is because we *don't ask for it.* If there be any brother or sister, who has asked earnestly and in the way James advise in the 6th. verse of chapt. 1, and has not received an answer, I would like to hear from such an one, either privately, or through the columns of the EVANGELIST. God Almighty has treated me better than that I must say, and I praise Him for it.

If any one be in doubt let him turn to Luke xi, and read how Jesus Himself argued about the matter. Especially read carefully verse 13, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." If this does not settle the whole matter then our English Testament is not worth anything; for nothing but the grossest errors in translating could make that passage mean anything but what it says, namely: We shall have Spiritual gifts if we ask for them. I know whereof I speak. It may seem like egotism to go into print with so much of my own Christian experience, but that God who knows the secret thougths of all our hearts, knows that within mine there is nothing but a sincere desire to help some brother or sister up on a higher plane of Christian life—more into the direct rays of the Sunlight of God's love that I write now what I do.

I was what is commonly termed an infidel. In exact language I was a deist; believed in a God but no Christ, and the Bible was a myth. God in his goodness and love for me converted me. It was not by any argument of man, but I feel it was the direct working of the Spirit of God through the preaching of our good brother Jerrold, the Lord converted me, and I must say He did it thoroughly and I praise Him daily for it. Some time after my conversion our brother talked to us one day on the subject of "being perfectly whole," bringing in the doctrine of complete consecration and sanctification. It was all new and strange to me. I could not understand. I was very much concerned. I knew I was a changed man, I felt I had received a new birth, and here was sometning I had never heard of. I had started into this thing of the Christian religion to go clear through and in my new joy I had thought I had reached the highest estate of man. That day's talk opened up a whole new life to me. I came home worried and depressed, not seeing my way at all. I had already learned that there is a "Balm in Gilead," and I made this the subject of earnest prayer. While praying the answer came so clear that I was almost startled, "*Put thy trust in the Lord, and He will guide the aright.*" I think it is somewhere in the Bible, but I have never looked it up. It was all I wanted. My load rolled off like that of Christian in Bunyan's book; that has been my touchstone, when dangers and troubles, and trials are thick around me and I cannot see my way at all then comes the remembrance of the Sunday's service and the answer to my prayer, "Put thy trust in the Lord," and thank God it always clears everything away. It always brings peace and joy and comfort. It always makes a way out of difficulties. I find this however; the Lord will often lead where we don't want to follow. We will soon find we will get all the guidance we want, and we must be entirily consecrated if we don't get more than we want. I am as much surprised at this condition of things as any one can. I had no idea that Christ's religion was anything like it is. I had no idea that so many dark things would be made plain. I do not mean to say that all things are clear. As Mr. Moody says, "I expect to be learning something new about the Lord and His Book all through eternity." But I have found that the light comes as fast as I can manage it. I have received enough to answer all the old Infidel arguments and strange to say, to answer Col. Ingersoll's argument against Gladstone, in a recent No. of the N. A. Review. At least I have been able to answer them to my own complete satisfaction. I claim nothing of this for myself, I feel that it came from a higher and purer source than myself. I feel that the notes made in reply to Ingersoll were above me. It was not the devil who aided me, so it must have been God alone through the messenger of His grace the Holy Spirit.

When I was converted, I was converted to take the whole plan of salvation, and by God's help I shall follow the light he gives and I know that Christ has said we should have this Spiritual guidance if we ask for it. My brethren I have been so powerfully impressed several times in my short Christian life that I *know* that God Almighty will lead us if we want to be led, and he won't let us fall or fail if we lean on him and trust him entirely. Will we trust him? Will we lean on him, and him alone? Will we give up ourselves and the things of self(including our own ideas about things and especially about the salvation of souls,) and go to Him "who hears the Ravens when they cry," and ask him to lead us when the road is dark, and when it is light? Ask Him to lead us at all times and in all places. God Almighty can't help you if you don't ask Him to do so. If He thrust guidance upon you he would be reducing you in the scale of creation; you are men and women free moral agents, and this Spiritual guidance is just as much yours to ask for and accept, or fail to ask for as salvation itself is. If one brother or sister may be set thinking and praying over this subject, my object will have been accomplished. May God help us all to pray for guidance, and like Jacob of old not cease to wrestle with the Lord until it shall be given. May God bless us all.

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The Passover Controversy.

BY S. H. BASHOR.

It is to be regretted that the controversy now being carried on through the columns of the EVANGELIST, between two of our Ohio preachers involves in its ultimate so little that is of practical value to the cause. While differing as to the time Christ ate the Last supper with His disciples, and its identity with the Paschal Feast, they concur in all essential points relative to its perpetuation as a typical and symbolical institution of the church. It is certainly admitted that Christ ate His Last supper, and instituted the "Sacrament of the Eucharist," on the evening in which he gave the example of washing feet; that the whole of the evening's service partook of a deep religio us character and was perpetuated as a solemn ceremonial by the Christian church for centuries after its organization; that the same form of service properly constitutes the Christian communion of today, and that whatever else entered into the elements and surroundings of the occasion, its distinctively Christian feature, and intent of observance, still remains. This admitted by the disputants, which no ordinary reader will question, the controversy is stripped of all intrinsic value. Vital elements of issue in the discussion are lacking. What matters it to the faculty of Ashland College from what point you start, and what route of travel you select, if you only reach the class-room, pass the proper examination, and enter the school for the year? Why should men waste time, and wear upon the patience of others in discussing facts and data of such minor divergence as not to obstruct the way to their bringing up at the same point? Where are the "deep things of God" that are to be upheaved in a limited controversy that begins and ends with a historical date and a supposed religious fact which involve no doctrinal heresy, nor lead to any moral mischief? These and similar questions trooped through the mind on reading the last article of the disputation. The principal element of interest in the affair centers in the theological summer-sault so deliberately and dexterously turned by Bro. Brown. It is really amusing to see him step into the ring doff his outer garments, swing his arms, fly into the air with a graceful spring, come gently as he reaches the climax turn completely over and light square and straight on the spot from which he bounded. It is really a beautiful performance, one in which all the niceties of distance, and grace of movement are well calculated. Then to see Bro. Mason, calculate distance with equal nicety, and while his enemy is in mid air run under, scoop dirt in his vacated tracks and spring back just in the nick of time to save his little shovel from utter smash, is the only additional incident in the performance to excite the momentary interest of the passing auditor.

Brother Brown has been so long and favorably known as an able and accurate thinker, and as an uncompromising defender of the doctrinal code of the "Dunkard" church that any radical change in the texture of his expressed belief naturally attracts general attention. When a man of his acknowledged ability and popularity gives expression to a deliberate change of faith, it inspires confidence in the idea that strong and sufficient reasons exist for the act. But when it is so clearly seen, as in the present instance, that the change is one relating to mere questions and figures in the abstract, and which does not involve doctrinal or ceremonial practice, the inquisitive mind at once loses all interest in the subject. It is possible that Brother Brown's change of mind relative to the passover